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Creation Social Science and Humanities QUARTERLY



CREATION SOCIAL SCIENCE AND HUMANITIES SOCIETY

The Creation Social Science and Humanities Society (CSSHS) was incorporated in Wichita, Kansas, in 1977. The CSSHS is educational, and will promote and disseminate information on the implications of the Biblical creation model of origins for the social sciences and humanities, with emphasis on the development of these disciplines in accordance with the rapidly emerging and increasingly well established natural scientific models of Biblical creation.

The **Quarterly Journal** is directed toward teachers and students of the social sciences and humanities, especially in institutions of higher learning. The CSSHS may also publish books, monographs, and other writings, and sponsor speakers, seminars, and research projects related to its educational purpose.

IRS tax-exempt status was granted December 30, 1977. All contributions are tax-deductible.

Voting membership is initially by invitation of the Board of Directors of CSSHS to candidates eligible on the following basis.

a. persons with at least a baccalaureate degree in the social sciences or humanities; or

b. persons 18 years old or over, who have held office in another creation-science organization with beliefs, substantially identical with those contained in the CSSHS **Statement of Belief**, for at least one year immediately prior to applying for membership in the CSSHS; or who have a commitment to our belief and work clearly evidenced by their record of actual involvement. Voting membership dues are \$12 (foreign, \$13 U.S.) per year.

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Both voting and sustaining memberships include subscription to the **CSSH Quarterly**, and are reckoned as beginning and ending in September.

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GUEST EDITORIAL

Liberty On The Line: Precious Freedom Threatened

Harry Conn

Freedom or liberty (the power of choice) exist in proportion to a healthy restraint. Freedom without restraint leads to license and license to bondage. Bondage then evaporates freedom. In other words, freedom must be guarded and cultivated. It doesn't exist in an intellectual vacuum or a mindless undisciplined gratification of the senses or flesh.

Freedom is not a password for self-indulgence, self-gratification, or even self-fulfillment. Freedom means self-government, and self-government means self-discipline, self-respect and self-control.

Responsibility is essential to freedom. A responsible person is one who is able to think and act rationally and is therefore accountable for his behavior. Edmund Burke said, "If we don't curb, control and discipline our appetites, desires and passions from within, we are increasingly being controlled from without." Man's appetites, desires and extravagances forge his fetters. Christian discipline is the influence that enables us to do what is right without orders or supervision.

Christ by his life, teaching, influence, death and resurrection came to set the prisoners free to pursue lives of devotion, gratitude, service and discipline. Grace isn't the right to do as we please but a divine enablement, presence, and influence to do what we ought to do.

LETTERS

Dear Editor,

I began to study seriously the subject of our origins over a year ago. As a believer in God and conscious that the Gospel of Jesus Christ must come first, I was saddened when I saw that almost all the study centers of my country are influenced by evolutionism, which gains followers daily who become its fanatic defenders.

On the other hand I see that the study of creationism is neglected, partly because we lack specialized books since in Peru the experts are few and almost unknown.

Faced with this situation I have decided to continue and increase my studies about creationism in every aspect and in all its implications for mankind, so that I may eventually disseminate information about it (as I am already doing) with the help of God and I know He will hear my prayers.

Therefore I ask you to help me with suggestions, books, magazines, written in Spanish and English, on this topic.

In my city I have already held expositions with regard to origins; I need to specialize yet more. I am planning a work of which I will give more details in another letter.

Thank you for your consideration as all is done for the great cause of God. With best regards,

Juber Neyra Figueroa
Apartado 268
Huaraz-Ancash-Peru
South America

Dear Editor,

I have read some fascinating articles in the *CSSH Quarterly*. Please keep up the good work!

Thank you very much for the excellent article on *The Eucharist* by Aleksandr Schmemmann. That there are people like you who read and appreciate the works of this fine Christian writer of the Orthodox Church is cause for giving great praise to the Lord. I can also show the *CSSH Quarterly* to friends and prove to them that the society is not narrowly sectarian as many people seem to believe.

May the Lord Jesus bless and strengthen you in the coming year.

Warren Forgay
4465 Springbett Drive
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Canada T4N 3N5

P.S. I myself am not Orthodox, but do appreciate A. S.'s works.

Dear Editor,

It is long since we have contacted you. After the due acknowledgment of the receipt of the 4 videotapes (Beta) many months passed. We have shown the programs many times, in many places. After that the cassettes were contributed to a Christian creationist forum at Kottayam, Kerala. The brilliant expositions were praiseworthy and topical. We are also regularly receiving the brilliant *CSSH Quarterly*. Meanwhile our book ministry is going smoothly. May I also inform you that upon our request some anti-christian-creationist titles were also received here, in order to have a balanced approach and to prove our openheartedness with regard to the problem of origins. Otherwise, the argument of "fundamentalists" against us may arise.

I am very gratefully acknowledging to you the wonderful impacts your books (2 sets of books you have contributed to us) have created in the mind of the people. Creationism gives people an orientation and meaning to their life, in contrast to the void and "nothingness" created by the materialistic naturalistic ideologies. They can make communion and intimacy to a careful creator who is not far away from them. So the difference in the effect is that of life and death between creation and evolution. After getting those books certain "marxist" people propagated that we are undermining the very foundations of science and trying to return the era to the dark ages. But we are now able to answer and retort to these baseless arguments. People are absorbingly enjoying the brilliant creationist titles.

From now on we do not request that you send creationist tapes, because of two reasons: (1) It costs you too much; (2) The comparative benefits reflect that book ministry is more rewarding. We have enclosed herewith a list of titles yet to be obtained. If your funds allow, please supply them. Here it will get optimum utility as I have mentioned many times. ...

V. A. M. Ashrof
Librarian
THINKER'S LIBRARY
Valiyaveetil
Ward: 3
Edavanakad
682 502, Kerala, INDIA

Editor's Note: We have sent several of the books requested by Mr. Ashrof. Contributions of money and/or creation-science books to our office for this and similar requests are welcome.

Dear Editor,

For a long time I have been reminding myself to express appreciation for the copies of the *Creation Social Science and Humanities Quarterly* you have been sending me.

Furthermore, I want to express my gratitude for the contribution the

Quarterly is making. May your faith, dedication, and sacrificial effort be distinguished by continually increasing circulation and recognition.

R. H. Brown
Geoscience Research Institute
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Loma Linda, California 92350

IF YOU ARE THE SON OF GOD, COME DOWN FROM THE CROSS

Henri Luscher

What a gripping scene in Matthew 27:40-44! Jesus, nailed to the cross, apparently powerless, suffers solitude, abandon, hatred. Why did He not come down from the cross if He were truly the Son of God?

Why not this visible miracle? Why this absolute silence on the part of God before a deceived crowd which would have been astounded if He had come down from it? It would have acclaimed Him like a movie star!

At the depth of His distress, His humiliation, Jesus endures another terrible onslaught of the enemy by means of the religious leaders. For them the power of God had to manifest itself by the spectacular descent of the Lord from the cross. If God loved His Son, let Him come down from there! They refused to believe and to understand the Scriptures which witnessed all through the Old Testament of the glory of God in Christ through His incarnation, His humanity and His divinity, of His shameful and atoning death. No, they demanded miracles (1 Cor. 1:22). They ignored this "it must needs be" of the sufferings of Christ before entering into His glory (Luke 24:26). They had a faulty view of the Eternal, of His character and of His attributes. Tradition held them captive and blinded them in their understanding of the Scriptures. For them God owed it to Himself to prove His power and His love in delivering His Son from the shame of the Cross. This was to ignore the design of God.

Let us imagine for a moment this scene at the cross: the crowd, the religious leaders, even the thieves; no one had understood the way of Christ's sacrificial obedience. They wanted to see in order to believe, like Thomas (John 20:24-29). Today nothing has changed. The same spirit reigns. Whatever partakes of the sensational, the visible, success, in brief, the glorification of man, attracts.

We must avoid a trap: triumphalism. The modern world has passed from the "micro" to the "macro." We see things on a larger and larger scale. What is little and insignificant is contemptible and poorly received. People aim for "works of power," for striking miracles, for refined sentiments, for visions which show us the road to triumph.

We are in danger of bypassing fullness in Christ. We must apply the theology of the cross, of suffering as we follow the example of Christ on the road of renunciation and sacrifice (1 Peter 2:21). This is what we have been called to. *If the grain of wheat does not fall into the ground and dies, it remains alone; but if it dies, it brings forth much fruit* (John 12:24ff).

God's silence at the cross of Calvary has said more and achieved

more in the end than if God had miraculously delivered Jesus from the cross. No, "it must needs be" that He went through the horrible abyss of sin which He bore because of our sins. He died to redeem us. In deep and respectful adoration we look to the Father to praise Him for His infinite love.

The Lord also wants to be an example for us so that we might take courage in our earthly course which is sometimes very difficult. In this view, suffering, afflictions and weakness of which the apostle Paul speaks in 1 Cor. 12:6-10 are necessary for us so we might advance in sanctification. Let us not forget that God is pleased to make His work go forward by His children submissive to His Person and to His Word, no matter what the road He sets before us. The power of God can then act through His feeble servants. We will then be powerfully *strengthened with might through His Spirit in the inner man; that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height—to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God* (Ephes. 3:16-19).

Editor's Note: Translated from the French and reprinted with permission from *Promesses* (1989/2, Numero 88), C.P.21, CH-1802 Corseaux, Switzerland.

CHRISTIANS IN AUTHORITY

Ellen Myers

In 313 A.D. Emperor Constantine issued the Edict of Milan which granted state toleration to the Christians hitherto persecuted in the Roman Empire. Historians have disagreed about whether Constantine was a true Christian. Although he professed and protected the faith, he was not actually baptized into it until shortly before his death, and he had his wife and one of his sons killed for alleged treason.

Christian opinion is also divided about Constantine's exercise of imperial authority over the Church, especially his banishment of the great Athanasius, lone defender of biblical orthodoxy against Arianism, and his dictatorial interference in the Council of Nicea. Certainly Constantine set the first precedent for caesaropapism (the head of the state being also the virtual head of the Church) in Eastern Orthodox states.

In Western Christendom the Bishop of Rome eventually assumed papal pre-eminence above the whole Church, and in the High Middle Ages over the heads of state as well. While the Protestant Reformation rejected papal rule over the Church, Luther soon came to rely on the heads of state to buttress the Lutheran church in their domains. Similarly, the Church of England became the "established" state church under Henry VIII and his Anglican successors to the throne. Calvinists for their part set up Christian government authority over both church and state in Geneva (John Calvin himself), Scotland (John Knox), and America (the Puritans in New England). None of these branches of Christendom was free from intolerance and even physical persecution of dissenters.

Mindful of this history, the founding fathers of the United States of America provided for the judicial independence of the church(es) from the state. Of course their purpose was not to exclude and suppress Christianity as today's secular humanists claim, but rather to liberate Christians from suppression by the state and each other. Hence in the United States today Anglicans, Baptists, Calvinists, Catholics, Eastern Orthodox, Lutherans, Mennonites, Pentecostals, Quakers and nondenominational Christians all live peacefully side by side, and none enjoy government preferment over others. Official toleration is also extended to such groups as Mormons or Jehovah's Witnesses whose claim of being Christians must be rejected on biblical grounds. Members of non-Christian faiths, such as Jews or Muslims, enjoy the full protection of the law in the United States as well. Such religious freedom and toleration is correct from the standpoint of biblical Christianity. Jesus Christ Himself rebuked His disciples James and John for wanting fire to come down from heaven to consume the Samaritans who did not receive Him (Luke 9:51-56). He exhorted His people not to exercise authority over each other as do unbelievers but rather to serve each other, even as He Himself "did not come to be

served, but to serve" (Matthew 20:25-28; see also John 13:12-17, or 1 Peter 5:1-5). With those who reject biblical teaching, the servant of the Lord "must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, and that they may come to their senses and escape the snare of the devil" (1 Timothy 2:24-26). On the other hand, the Church is commanded to remonstrate with and if necessary break fellowship with a member for unrepented offenses against fellow Christians, gross sin and heresy (Matthew 18:17-18, 1 Corinthians 5).

The Bible expressly commands believers to pray, intercede and give thanks for "kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth" (1 Timothy 2:1-4). We are all to "be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. For rulers are not a terror to good works, but to evil. ... For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil. Therefore you must be subject, not only because of wrath but also for conscience' sake. For because of this you also pay taxes, for they are God's ministers attending continually to this very thing. Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor" (Romans 13:1-7). Government authority includes imposition of the death penalty, as reference to the sword in this passage makes clear; see also Genesis 9:6, Acts 25:11, and the important exhortation of 1 Peter 2:13-17.

The only exception to our submission to government is when to obey it is to disobey God (Acts 5:29). We must be allowed to preach the Gospel of Christ "to every creature" (Matthew 28:18-20; Mark 16:15); to bring up our children in the nurture and admonition of the Lord (Ephesians 6:4); to have the children God gives us in fulfillment of His creation command to man to "be fruitful, multiply and fill the earth and subdue it" (Genesis 1:28); to assemble together for worship and mutual edification (Hebrews 10:24-25); to give help to the poor and sick, and biblical counselling to the distressed (1 Thessalonians 5:11-14). We who take our biblical Christian faith seriously are on a collision course with many governments, including in the supposedly "Christian" West and "pluralistic" America today, over many or even all of these matters.

Because man was created in God's own image and likeness and vested with dominion, that is, vice-regency or stewardship under God (Genesis 1:26-28), we are all the potential or actual bearers of authority according to the "talents" (abilities, material resources, position in history and society) bestowed upon us by God. Even a child has authority under God, his parents and teachers over his work and

belongings. This is why "even a child is known by his deeds, whether what he does is pure and right" (Proverbs 20:11). Authority is accountability to God and neighbor and as such love in action. This is why the pre-eminent New Testament passage on government, Romans 13:1-7 (see above), is immediately followed by these words: "Owe no one anything except to love one another, for he who loves another has fulfilled the law. For the commandments, 'You shall not commit adultery,' 'You shall not murder,' 'You shall not steal,' 'You shall not bear false witness,' 'You shall not covet,' and if there is any other commandment, are all summed up in this saying, namely, 'You shall love your neighbor as yourself.' Love does no harm to a neighbor; therefore love is the fulfillment of the law" (Romans 13:8-10). The adulterer, murderer, thief, liar and coveter breaks God's law and hence does not love, no matter what twist of "situation ethics" he may use to rationalize his lawlessness.

Because God ordains our circumstances, we are to exercise our authority under Him over little or much as He grants us. It is our faithfulness that counts, not our position or "wealth." Consider the parable of the talents (Matthew 25:14-30), or of the pounds (Luke 19:11-27). The sin of the evil servant was his refusal to exercise his authority under the Lord over what little he had been given. At the accounting upon the return of the Lord and Master the servants who had exercised their authority in faithful service were given greater authority (rule) and bidden to "enter into the joy of their Lord." The unprofitable servant was stripped of what he had and cast "into outer darkness" (Matthew 25:30).

With regard to exercising our authority as Christians in government, we in the West with its many centuries of Christian influence have been given incomparably more than Christians anywhere else and at any other time in history. With our political freedoms comes far greater accountability to God and our neighbors. We cannot arbitrarily restrict our activities to the confines of church, Bible study (especially Bible prophecy) and personal edification. We are exhorted to accept and use increased liberty in this world in God's service: "Were you called (converted to Christ) while a slave? Do not be concerned about it; but if you can be made free, rather use it" (1 Corinthians 7:21). The same Scripture passage admonishes us to "remain with God in that state in which he was called" (v.24). Our hindsight critique of the Emperor Constantine, for example, after sixteen centuries of further Christian experience in church/state relationships, or of other Christian rulers must always endeavor to give all due credit and make all possible allowances in the spirit of "not bearing false witness against our neighbor." We ourselves will have to give an account of our own stewardship/authority to our Lord.

The exercise of our authority over what we have received here on earth from our Lord is thus the test and schooling of our fitness to rule with Him and enter into His joy in eternity (see also Matthew 24:45-51, Luke 12:35-40, and especially Luke 12:42-48). Our Lord is now as it were "in a far country" but He will come again and demand an accounting from us. The emphasis in all these parables is not so much upon *when*

He comes again (except to impress upon us that His Return will be sudden and unexpected), but rather upon our *readiness for His appearing*. As a faithful Bible teacher put it, "Three things are absolutely necessary in our thinking about our Lord's Second Coming: (1) He will return; (2) we don't know when; (3) we must be ready." These are the priorities given by our Lord Himself! No additional teachings about His Return must ever obscure these rock-bottom priorities.

Our own lawless generation despises godly authority. We ourselves shun its exercise. For example, Christian parents are often afraid to exercise authority over their own children. How ludicrous are our public exhortations "just to say no" to drugs, alcohol or promiscuity when many parents no longer have the courage to "say no" to their small toddlers in their own homes! Both fathers and mothers are all too often absentee parents preoccupied with their career, wealth and "self-esteem." Even Christian parents all too often believe that they do their whole duty by their children in giving them all material comforts or a prestige worldly education. However, their chief biblical task is to "bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). The parents themselves must live Christian lives.

Christian teachers, professors, judges and legislators today may exercise their authority in Christ at great personal risk in state institutions allegedly "pluralistic" and "neutral" but in reality vehicles of militant humanist-atheist hostility against all things Christian. Is it ever our duty to leave "the state in which we were called" by resigning our posts in government? Recently a police officer in Las Vegas, Nevada was ordered to arrest Christian people involved in a non-violent demonstration at an abortion clinic ("Operation Rescue"). He resigned from his job in public at the demonstration site and joined the demonstrators. For this he was arrested, fired, and is about to be tried for insubordination. Other police officers, equally professing Christians, carry out their orders to arrest "Operation Rescue" demonstrators. As with the biblical grounds for or against "Operation Rescue" itself, sincere Christians disagree about who is right in this matter.

Consider Naaman who was cured of his leprosy. He vowed that from henceforth he would worship only the Lord. Nevertheless he returned to serve the pagan, idolatrous King of Syria, asking pardon of the prophet Elisha for bowing down in the temple of Rimmon when having to accompany and assist his master there. Elisha told him to depart in peace (2 Kings 5:18-19). Daniel held high authority under Darius, a heathen king, but continued to pray to God when forbidden to do so at the risk of his life (Daniel 6). After his conversion Zaccheus did not cease to be a tax collector but became a repentant and honest one (Luke 19:1-9). When John the Baptist came to prepare the way of Christ, he did not ask the tax collectors and the soldiers to resign their offices but rather to exercise their authority lawfully and honestly (Luke 3:12-14). Before his conversion the Philippian jailer almost "resigned" by suicide when his charges were freed of their chains by God's earthquake. Then Paul called him to Christ and he and his house were saved. Thereupon he did not resign his office but became concerned with his prisoners' welfare (Acts 16:24-34). From all

these Scriptural examples it follows that if God has called us to exercise government authority we must abide in this calling, unless the governments we serve *clearly* oppose God's law. When Daniel disobeyed King Darius' command to pray only to him for thirty days, he did so because it violated God's very First Commandment: "I am the LORD your God ... You shall have no other gods before me" (Exodus 20:2-3). Whether we are mere "rank and file" citizens or holders of government office, our disobedience to government authority must never be mere insubordination based upon private opinion but *clearly* substantiated by Scripture. If so, resigning from offices we may already hold and not applying for positions of authority or wealth though they might "enable us to do more good for church or society" is our only choice.

Because Christians generally did not have access to government offices until the fourth century A.D., the history of the early church should not be our final court of appeal for the exercise of government authority by Christians. Likewise later church history can only give tentative guidance as we have seen. We are learning that our own vaunted "separation of church and state" is not free from pitfalls either. Our own besetting sin is our negligence or even indifference towards the exercise of the authority and political freedoms we enjoy, and which we are now losing by default. How many Christians turn out for elections in the United States? How many take the trouble to write their elected representatives or the President about issues of Christian concern? If the state is rapidly becoming the god of this age, truly a "god of forces," it is because all too many Christians have not exercised their God-given authority over it. This is not even so much due to the seduction of "modern psychology" or "modern education" but to our choosing the way of least resistance and lazy acquiescence for comfort's and leisure's sake. We have been like the wicked, unprofitable servant in the parables of the talents and the pounds except that we have been given so much more than others with regard to government authority.

It is sometimes said that our first concern must be the winning of souls to Christ. However, there is no conflict between soul-winning and the exercise of all authority given us by Him. To repeat, we are commanded to pray for all in authority "that we may lead a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth" (1 Timothy 2:1-4). It is as yet far easier to preach the Gospel of salvation in Christ in the politically free states of the West than under Communism (even with the changes presently being made in Gorbachev's Russia). Here in the free West "we the people" are the ultimate bearer of government authority. Should we not do all we can to uphold our freedom to preach the Gospel? In addition, once souls are won to our Lord, they must be disciplined to serve Him wholly with heart, mind, soul and strength in all areas of their lives. It is right for Christian pastors and teachers to instruct them in how this applies to the exercise of *their* newly acquired authority in Christ Jesus.

The regenerate believer is a "new creation" for whom "old things have passed away" and "all things have become new" (II Corinthians 5:17). This means *all* things, not only worship in church, or rather, worship includes *all* activities of the believer. We are called to suffer and reign with our Risen Lord; this is nought else but to exercise authority in Him wherever He calls us to serve. To exercise authority is simply to rephrase the Bible's exhortation: "Therefore, whether you eat or drink, or whatever you do, do all to the glory of God" (I Corinthians 10:31).

THE LAWLESS STATE, THE IMPOTENT CHURCH

Jean-Marc Berthoud

Contrary to George Bush whose recent presidential campaign was characterized by a most inhabitual strongly conservative Christian stance, Mrs. Thatcher's Declaration of Faith before the divines of the Church of Scotland cannot be considered as catering to a potential electoral constituency. In fact, from what I have read as to Christian responses to her speech, her unambiguous position would no doubt be electorally counter-productive. And even if 82% of British Evangelicals did vote for her, as was recently the case with President-Elect Bush, in the present dechristianised state of Great Britain this would not amount to much electorally. The strength of Mrs. Thatcher's Christian convictions was recently echoed in the passing through Parliament of an amendment to the Education Act, re-affirming the specifically Christian character of British state education as against those who favored a more syncretistic approach to the teaching of religion in schools. It is very significant that in this case she received more support from the Jewish and Moslem communities, who saw in the maintenance of a strong Christian position in state schools a guarantee that their own children would also be encouraged to take their own faith more seriously, than from representatives of the established churches.

The various responses to Mrs. Thatcher's speech bear ample witness to the deplorable moral state of the United Kingdom. None seem to see any kind of responsibility in the unfaithfulness of the churches. The argument seems to go as follows: the social environment is bad and produces worse results. It is time the government took the steps necessary to change the environment. If this were done things would undoubtedly take a turn for the better. I would humbly suggest that here Mrs. Thatcher holds a far more Biblical theology than those who contradict her.

From what I could understand of her speech, it would seem that Mrs. Thatcher is quite aware of the impotence, in the last resort, of the state and manifests, in this respect, a spiritual and theological maturity far above that of her contradicters. It would appear that this awareness of the impotence of the state as a creative, a life-giving force, is clearly implicit in everything she said, and that it was this sense of her incapacity as a politician confronted by social problems for which the state has no answer which led the Prime Minister to address *a spiritual appeal* to the General Assembly of the Church of Scotland and, through this august body, to the Christian church as a whole in Great Britain. For Mrs. Thatcher seems keenly aware that it is only through the faithfulness of the church to her unique task that, through Christ, life and health can be brought to a dead and rotting society.

For the Prime Minister the renewal of Christian values, of Christian character, of love for one's neighbor and of a sense of service to the community must be restored. But the state is totally incompetent in all these tasks, tasks which only the church can achieve if it is faithful to the written and living Word of God. It is indeed very striking that, without exception, all those who responded to Mrs. Thatcher's speech look exclusively to the action of the State for renewal, as if the church itself, to all intents and purposes, was in fact dead.

We may well now ask: What, then, is the proper business of the State? What is one to think of a nation (I have in mind my own country, Switzerland) where every article of God's Law is broken with the implicit, and often explicit, approval of the state holding in its hands, instead of the ministry of the sword, wreaking God's vengeance upon evil-doers, a trembling antinomian justice at the beck and call of the mob mentality of our media. Murder is rife and unpunished. For two births in Calvin's Geneva we have one abortion. In Lausanne the figures stand at three to one. False witness, unpunished calumny, destruction of personalities and reputations and careers is the daily fare of our media. Every kind of occultism is rampant and unpunished. The State itself has adopted the welfare principle of loving one's neighbor with other people's money. Adultery and theft of all kinds are common practice. Advertisements everywhere incite our citizens to break God's holy Law. God's name is everywhere blasphemed and, worst of all, God's church, both State and Evangelical, remains silent. According to Scripture and to the overwhelming unanimous witness of the church throughout the ages (our present opinions of this question bear little weight when compared to the past teaching of *all* the churches) the chief duty of the state, of God's servant, the magistracy, is to suppress such abominations which pollute our land. But our judges will not even apply the existing statutes, replacing them by an arbitrary jurisprudence meekly following "*public opinion*" as defined by that most corrupt element of our society now transformed into the censor of the good, our journalists. Is it then surprising that God's judgment is on our nation? Let us consider some facts relating to Switzerland: the highest AIDS rate in Europe; the highest suicide rate; extremely high abortion and divorce rates; a frightening and constant growth in the number of deaths from drug abuse; a birth-rate far below what is required for the reproduction of the present generation; etc. It is only too clear that before very long the Swiss nation will have disappeared from the face of the earth. For the wages of sin is death, both physically and spiritually, both collectively and culturally. And who could say that our present situation in Switzerland has no relation to what is happening today in the rest of Europe?

But there is more. The responses (to Mrs. Thatcher's speech) witness to a unanimous defense of the Welfare State, more appropriately called in French, *l'Etat Providence*, the Providential State. Of course such a vision of the overweening function of the state hearkens strangely back to the theories of Thomas Hobbes which have become part and parcel of our modern democratic absolutism. Even Mrs.

Thatcher is, in this respect, far more socialist even than her predecessors. The modern Hegelian Providential State reproduces many of the characteristics of the divine monarchies of antiquity. Such Empires, where force was right (i.e. total unlimited parliamentary sovereignty without the restraining hand of a higher Law or of a justice ontologically rooted in reality), is described in Scripture by the word BEAST. The Roman empire was of this character and biblical prophecy tells us of the latter day revival of such bestial power. It has been revived in modern times by the development of a so-called "scientific" political theory radically separated from the absolute moral values of God's commandments, and the gradual domination of a positivistic conception of legislated law ontologically independent of any kind of justice, any kind of sense of the importance of a fundamentally unchangeable created order. This amoral and idealistic political and legal tradition, which today has in fact been incorporated into the constitutional and juridical structures of virtually all the nations, makes it at present *in fact* impossible adequately to relate in an organic fashion a personal Christian faith in the over-arching sovereignty of God's law over all creation to our political and legal institutions. Such a situation can only, in the long run, lead to the institutionalization of the worst injustices and the constitutional justification of the most appalling abuses. We already see frightening examples of this, to take but two obvious examples, with regard to abortion and the manipulation of nascent human life.

The wishes of (Mrs. Thatcher's) contradicts to see the solutions to the nation's problems come from Westminster show that they are themselves even more deeply embedded than the Prime Minister in the tradition of worshiping the Leviathan, in looking to the initiatives of the centralized state for solutions to society's problems.

And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, "Who is like unto the beast? Who is able to make war with him?"

Revelation 13:3

It is clear that there can today be no satisfactory answer to the overweening powers of the state apart from the proper restoration to the nation of the Christian character of its people. Only such a spiritual transformation will restore to the country the true form of self-government: the self-government of men and women in the first place responsible for their actions before God and, as a result, capable of resisting the monolithic power of the modern state because they know their just actions to be backed by the authority of God Almighty Himself. Furthermore, there can be no reduction to its proper size of the abusive Welfare Paternal State without the re-establishment of that other aspect of Christian self-government, a full-fledged Christian charity of which men like Thomas Chalmers or William Booth showed so clearly the feasibility. Of course such action must go hand in hand with the restoration of Christian dedication and giving. But such manly resistance to the modern Leviathan, such charitable action in favor of the sick, the poor, those in need of a true education, can only come from the restoration to the church of the

pure and full-fledged preaching of the Word of God.

May the church thus return once again to its true vocation, that of sanctifying before the nation the name of the most Holy God, of preaching the Word of God in its integrity cleansing itself from all doctrinal and moral impurity, and of manifesting, in the most concrete fashion, God's love to desperately needy modern men and women.

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THE COMING NUCLEAR ATTACK ON CHRISTIANITY IN AMERICA

J. Shelby Sharpe

Editor's Note: This article is excerpted and reprinted from the October, 1989, No.291 issue of *Chalcedon*, P. O. Box 158, Vallecito, CA 95251. It is of crucial importance for all Bible-believing Christian churches, schools, organizations and ministries. We urge our readers to bring it to the attention of pastors, elders, Christian counselors and others in Christian leadership positions. Christian attorneys need to prepare for this escalating attack by litigation, which will soon require their informed and courageous services.

Christianity in America is increasingly coming under attack by civil government regulation and litigation. Recently, private litigants have begun to bring suits against the church and Christian ministries. All signs point toward a rapid escalation of these attacks on both fronts in the very near future. The primary focus of this paper will center on tort litigation which was the subject of a seminar conducted May 4 and 5, 1989 in San Francisco, sponsored by the Section of Tort and Insurance Practice, Section of Individual Rights and Responsibilities and the Division for Professional Education of the American Bar Association.

Overview of the ABA Seminar

At the top of the ABA brochure advertising the seminar was the very distressing statement that the seminar was for "Attorneys who want to be on the leading edge of an explosive new area of law." Christianity was placed on notice that there is a "new area of law" coming against it, and it is "explosive." The new weapon is the tort suit, and it was described by several of the speakers as a nuclear weapon. Shockingly, it is the American Bar Association, the most prestigious legal organization in the United States, not the American Civil Liberties Union, that is taking the lead in training the trial lawyers of America, whose usual activity is seeking large monetary judgments in personal injury and wrongful death litigation, to fire this new weapon at religious organizations and individuals within those organizations.

In evaluating this criticism of the American Bar association, consider that the opening subject area was entitled "Expanding Use of Tort Law Against Religions." This set the tone for the entire seminar. The first speaker under this topic was a trial lawyer who entitled his presentation "Tort Law as an Ideological Weapon." He was followed by another trial lawyer who spoke on "Tort Law as Essential Restraint on Religious Abuses." The whole thrust of these presentations was how tort law was and would be used against religious organizations and

individuals. War has been declared, and Christianity is in a fight to the death.

Should one think the assessment is overstated, consider that the second subject was entitled "Emerging Theories Of Tort Liability." Topics covered were "Liability of Clergy as Spiritual Counselors," "Tort Liability for Fraud, Emotional Distress and Harm to Reputation Arising From Religiously Motivated Conduct," "Tort Liability for Brainwashing," "Liability for Sexual Conduct of the Clergy," "Institutional Liability for Negligent Hiring/Retention" and "Liability Arising Out of the Employment Relationship." While civil government has primarily concentrated on trying to keep Christianity out of the public areas of our nation, the tort suit is aimed within the four walls of the church to obtain money judgments for conduct considered detrimental to society. This goes to the very heart of Christian ministry.

The final subject area of the seminar addressed tactics in litigating these suits and how to collect the damages anticipated being recovered through the judgments. The most chilling presentation under this topic was entitled "Piercing the Corporate Veil—Liability of Religious Bodies and Affiliated Entities." Every trial lawyer knows that the purpose of seeking to "pierce the corporate veil" is to remove the institutional protection from individual liability. Success in this area exposes the personal assets of individuals who are a part of an organization. ...

What is a Tort?

A tort is defined as a private or civil wrong or injury independent of contract. ... A tort claim usually has three elements. First, there is a legal duty to others. Second, there is the breach of that duty. And, finally, there are damages as a proximate result of the breach of that duty. ... these kinds of suits have the potential for huge monetary judgments with great destructive power. Even if one successfully defeats one of these suits, the attorney's fees and costs in successfully defending the suit can reasonably range between \$20,000 and \$250,000 or more.

The threat of the tort suit to Christianity is found in the first element dealing with duty. Duties are created by either legislative enactments or court decisions. The latter category has produced the greatest expansion of tort law because judges in recent decades have been creating new duties based upon what they perceive to be societal norms. Thus, as society becomes more ungodly and antagonistic toward Christianity, the courts will create new duties and become more receptive to entertaining litigation brought against Christians and Christian organizations.

Tort Liability for Brainwashing, Coercive Persuasion or Mind Control

Tort liability for brainwashing, coercive persuasion or mind control is unquestionably the most dangerous and sinister threat to God's people because it goes to the heart of orthodox Christianity. The Supreme Court of California in *Molko v. The Holy Spirit Association for Unification Church for Worldwide Christianity* declared that there is a

compelling state interest in preventing its citizens from unknowingly being subjected by religious organizations to coercive persuasion, brainwashing or mind control. The court defined this activity as "a forcible indoctrination to induce someone to give up basic political, society or religious beliefs and attitudes and to accept contrasting regimented ideas." One would think "forcible" refers to physical force or the threat of it. However, the plaintiffs in the *Molko* case were never physically coerced to listen to the teachings which they ultimately embraced for a period of time. The court wrote that "when a person is subjected to coercive persuasion without his knowledge or consent" this was sufficient to give the state an interest authorizing its courts to entertain such litigation (252 Cal. Rptr. 136). ...

II Corinthians 10:5 teaches that "every thought" is to be taken "captive to the obedience of Christ." Repentance which is essential to eternal salvation is by a change of mind and heart. When an unbeliever recognizes his or her true condition, emotional distress is usually experienced followed by a change of behavior as a result of the presence of the Holy Spirit coming to dwell in the new believer. This whole process satisfies all of the elements of the tort of brainwashing, coercive persuasion or mind control, it may be alleged.

...

Acceptance of this tort by the courts of our nation will threaten every church and Christian ministry. (Richard) Delgado (professor of law at the University of Wisconsin School of Law) argued that the judge and jury are sufficient restraints to prevent legitimate conduct from being punished. This is sheer nonsense. The only true protection is to prevent a judge and jury from even reviewing such conduct. ... The dynamics of any Christian meeting could be found to satisfy guilt manipulation, indoctrination, fear inducement and peer pressure.

It is argued that no religious group has a constitutionally protected right to commit a tort. This argument is only as good as the definition of tort. Constitutional protection of activity long held to be lawful can be lost because of society's changing concept of detrimental conduct. For example, the right of a religious body to fire a homosexual because it goes against its interpretation of the Bible has been upheld in the past. In the future, such action could result in a judgment in favor of the homosexual, based upon a court finding that religious beliefs violate a duty not to discriminate because of sexual conduct. The current trend suggests this will happen in the not too distant future.

Fundamentally, there should be no tort based upon the communication of religious information where there is no physical restraint or threat of such to the hearer. Tragically, however, religious conversions are now being evaluated by scientists and doctors to determine those they consider normal and abnormal. Their measure of normal behavior is now determined largely by criteria divorced from Biblical principles. Psychiatric testimony ... is now the most powerful and persuasive force in the courtroom on the issues of acceptable behavior. Thus, a genuine Christian salvation experience could one day cost a church a huge sum of money. ... **Intentional Infliction of Emotional Distress**

Intentional infliction of emotional distress is a relatively new tort. ... An anti-Christian society will almost surely find a Sunday School teacher giving a lesson to young children on Jesus' teachings on Hell and eternal separation to satisfy the element. A proper understanding of Jesus' teaching in this subject should cause emotional distress. Anyone who properly understands the gospel message will experience emotional distress. Therefore, this doctrine, like brainwashing, coercive persuasion, mind control and fraud, can be used to strike at the core of orthodox Christianity.

Liability of Clergy as Spiritual Counselors

Counseling is and will continue to be for the foreseeable future a high risk area. ... If counseling is to take place, it must be done wisely. For example, a male should not counsel a female without a third-party female being present. Preferably, a more mature woman should counsel a younger woman. Precautions must be taken to head off the false accusations or the actual occurrence of sin arising out of counseling.

The recent Supreme Court of California decision in *Nally v. Grace Community Church of the Valley* is significant because it holds that community standards are to be used in measuring pastoral counseling. A fundamental premise in *Nally* is that counseling based on Biblical principles is inferior to secular counseling. Unfortunately, many Christians accept this false view. ...

One significant observation (lead counsel Ed Barker) made which must be viewed very seriously is that the news media should write articles in the community on clergy malpractice prior to the suit going to trial. This was a part of his effort to lay a foundation in the community for a standard of review he wanted to use during the trial....

Christian counselors should not have duties imposed upon them which are non-Biblical. By imposing non-Biblical standards, the court is intruding into the relationship of the counselor and the one being counseled. ... This control of the counseling is no different than similar control of the content of sermons which would amount to an unconstitutional invasion into the church.

Another ramification of imposing a secular duty would force the religious counselor to either seek a different source for help in counseling or to provide help in a different fashion. This places judges and juries in control of spiritual counseling. ...

Liability for Sexual Misconduct of the Clergy

Sexual misconduct of the clergy is not new. The lawsuits are new. The suits which are being brought go beyond the person guilty of the sin to include the church or the religious organization. ... the trial lawyers have ingeniously devised the doctrine of "clergy malpractice." This doctrine does not require proof that the employee was acting within the course and scope of employment. ... By its very nature, clergy malpractice falls within the "scope of employment" and the employer is vicariously liable.

There are some courts which are beginning to change the requirements of "course and scope of employment" to prevent the institutions from avoiding liability for the employee's sinful conduct. ... Such activity on the part of the courts is nothing more than finding liability where none has previously existed before.

Piercing the Corporate Veil--Liability of Religious Bodies

Several of the attorneys during the seminar made it clear that they were looking for "deep pockets" in litigation involving religious organizations. Deep pockets can only mean the organization. Therefore, the trial lawyers will seek to persuade the courts to apply to religious organization theories of liability currently established against non-religious organizations. Several of those theories are: negligent hiring, negligent retention of an unfit employee, and failure to properly supervise. ... The general trend of court decisions concerning the church and its ministries would indicate that at some point the courts will embrace one or more of these theories....

In order for trial lawyers to get to the "deep pockets" they seek, "piercing the corporate veil" is another of those theories. ... Thus, a trial lawyer will examine the assets of the individual who has committed the wrong conduct, then look at the assets of the organization, and finally, look at the assets of the individuals who are responsible for the organization. This gives the trial lawyer three target areas to go after for a large monetary recovery. ... consider the following scenario:

The pastor of a local congregation fires a staff member who confesses to being a practicing homosexual. Suit is brought against the pastor, the church, the individuals constituting the leadership body of the church and the denominational organization to which the local church is accountable. This latter organization has insisted that the churches related to it must not permit any individual to be on staff of a local church who is a practicing homosexual.

The legal foundation for such a suit is found in *Barr v. United Methodist Church, et al.* In *Barr*, a suit was brought against Pacific Homes Corporation, a California not-for-profit corporation which operated 14 retirement homes in Southern California, and the United Methodist Church, which was related to it. ... The Court of Appeals in California treated the United Methodist Church as an unincorporated association under California law and ruled that any form of agency, sponsorship or control sufficed to subject it to liability for the activity of one of its affiliated agencies. This ruling has awesome ramifications for the major denominations and other Christian organizations in the United States.

Church Discipline

While the seminar did not specifically address the church discipline situation, this is obviously another area of tort liability exposure. Those churches who do follow Biblical discipline are definitely targets for future litigation. Those suits will come as either invasion of privacy or intentional infliction of emotional distress or both.

Deserved and Undeserved Attacks

The days ahead will unquestionably bring many attacks upon God's people. Some of those will be well deserved and others will be the consequence of serving God in an antagonistic, ungodly society. When Christians violate God's Word, they can expect judgment in many forms. The ungodly world is increasingly treating Christians with greater severity for not practicing what they preach. Thus, it is imperative that believers see the wisdom of living in obedience to God, not only because it pleases Him, but because it provides the best defense when litigation comes.

Jesus commanded His disciples in Matthew 5 to be "salt" and "light" to the world in which we live or be "trampled under foot by men." The failure of prior generations, as well as our own generation, to obey this command has brought upon God's people this consequence. This is another illustration of how one part of the body affects the whole, be it for good or for bad. ...

Preparation for Defense

Currently, God's people are almost completely unprepared to defend themselves. Now is the time for the defenses and counterclaims to be researched and prepared for the suits which can be anticipated. ...

Conclusion

God told Ezekiel that He had appointed him a watchman and he was obligated to warn the people of the danger coming or their blood "I will require at your hand." We can identify with Ezekiel's position because we have seen the danger which is coming and we do not wish to be guilty of failing to give warning God has laid on our hearts. We pray those who hear this warning will respond as God directs.

CREATION, LAWLESSNESS, AND WORLD GOVERNMENT

Ellen Myers

A missionary friend writes us from Brazil: "In a 1988 international study, Sao Paulo was cited as having the most violent traffic in the world. Crime (especially armed robbery) is almost anarchical—as most of our friends have experienced at least once. In the midst of all this, evangelicalism, spiritism and materialism continue to grow in the vacuum formed by a dying Catholicism. On a far deeper level—one touching honesty, discipline, family and chastity—the difference between North America's heritage from the pilgrims, and South America's heritage from the conquistadores is evident on every side." At the same time a Swiss friend grieves because Switzerland now has the highest AIDS rate and the highest suicide rate in Europe, divorce and crime abound, the law is not enforced, and the Swiss State and evangelical church remain silent. Meanwhile in the United States yet another shocking expose about widespread corruption among New York policemen becomes a best seller.¹ An increasing number of bizarre murders and mutilation of animals witnesses to the new wave of traditional and especially "non-traditional" satanism which contributes to the lawless terror in the United States and around the world today.²

The well-informed *Christian Anti-Communism Crusade Newsletter* reports on the growing anarchy in Peru, hit by a 2500 to 3000 percent annual inflation rate and the terrorism of a communist guerilla group calling itself the "Shining Path" (Sendero Luminoso). Ill-paid soldiers of the regular army pretend to lose their weapons while really selling them to the rebels. International terrorism is an ever-present threat, as is the international drug traffic. In the United States no one is safe in the public schools in the inner cities where discipline has often totally broken down.

Worst, this shattering social disintegration everywhere and in all areas of life has existed and escalated for many years. We are living in an age of unprecedented world-wide lawlessness where the "silent majority" of reasonably law-abiding people is crying out for "peace and safety" (1 Thessalonians 5:3).

As always, man looking to himself as his own helper, provider, lord and master appeals to his own reason, ingenuity and power for a way out. He calls upon human government to suppress anarchy by stricter laws and law enforcement. Now in a way this reliance upon government is in conformity with the biblical Christian view. God appointed government authorities for the purpose of punishing evildoers, even to the extent of taking their lives, for the ruler "does not bear the sword in vain" (Romans 13:1-8). God's people are to pray for all who are in authority so that they "may lead a quiet and peaceable

life in all godliness and reverence" (1 Timothy 2:1-2). Most unbelievers would agree that government exists to keep citizens safe from perpetrators of crimes against the person. Hence Bible-believing Christians need not altogether condemn unbelievers demanding more government action in the present crisis of lawlessness, nor can Christians advocate anarchism (abolition of all government). God ordained government precisely to put down and restrain anarchy; the very term "anarchy" is a synonym for "lawlessness."

On the other hand, Christians must oppose to the death any and all attempts of government to exercise authority contrary to God's law. For example, Christians cannot permit government/state to hinder or forbid them to bring up their children in the Christian faith ("In the nurture and admonition of the Lord", Ephesians 6:4). Christians must be alert to and protest efforts by government/state agencies, legislatures, public school administrators etc. to discriminate against the free exercise of their faith. An example of such lawless action by the government itself is the state's demands that anti-Christian books be part of the library of a Christian school. Another example is the state's demand that Christian schools and their teachers be licensed by the government/state in a way involving mandatory implicit or explicit acceptance of its "pluralistic," that is, anti-biblical world view. Yet another example is the state or government's decree that creation cannot be taught in natural science courses in a private Christian school or college (at this writing, Christian Heritage College in California is under such illicit pressure), or that public school-type "sex education" or "values clarification" must be taught in Christian schools. Christian individuals and churches must be free to engage in relief and charity work combined with biblical discipling. They must be free to spread the Gospel, for relief of the poor and evangelizing the lost are the Church's biblical duties under God.

"Lawlessness" hence biblically means disobedience to God's law by government/state as well as by the people, and includes acts legally sanctioned by government and state though forbidden in Scripture. Examples are divorce for any cause "by mutual consent," now "legal" everywhere though divorce is biblically permissible only for adultery (Matthew 5:31-32), and though God hates it (Malachi 2:16). Abortion, also "legal" around the world although proscribed by Scripture, has become a new holocaust which now "legally" kills 55 million pre-born, God-created children every year. The murder of handicapped newborn babies and other helpless aged and infirm victims by forced dehydration and starvation (often a prolonged agony) is now semi-"legal" and approved by some courts (at least in the United States and Holland), though Jesus Christ tells us to love our neighbors as ourselves, and though we are commanded not to do murder (Exodus 20:13). The continuing imprisonment, exile, and confinement in psychiatric hospitals of dissidents, especially Christian believers, is fully sanctioned by Communist governments though altogether lawless in God's sight. Persecution and even murder of Christians in Muslim countries is done today with the Muslim governments' full approval or at least connivance. Other examples of government/state

perpetrated lawlessness are legion. In short, the laws of human governments are often "lawless" when measured by the biblical standard of what is just and right. The Christian, therefore, must often, especially in our generation, "obey God rather than men" (Acts 5:29), either by not doing what he "legally" might, or by refusing to obey biblically lawless human government/state rather than God. A beautiful example of such godly refusal is Corrie Ten Boom and her family's sheltering of Jews in Holland under the Nazis in World War II. Scriptural examples are the God-fearing midwives who refused to have any part in the murder of Jewish baby boys under Pharaoh (Exodus 1), and Rahab who hid the Jewish spies because they were the people of the God of Israel (Joshua 2; Hebrews 11:31).

Human government/the state is not absolute master but rather God's and His people's servant. Governments/states attempting to rule as absolute and unchallenged, disregarding or rejecting God, cannot remedy lawlessness in society but rather only aggravate it. Because men around the world today have rejected God and His law, their demand for more, stronger, and eventually unified world government to stem the present tide of lawlessness can only result in *institutionalized* lawlessness all over the world. Even emigrating or escaping abroad, still a way to freedom for some fortunate few in Nazi Germany or in communist countries today, would no longer be possible.

Today's proponents of one-world government are under the illusion that "peace and safety" can be attained without the God the Bible, the Creator and His law for all that is. They assert that the world has always existed by itself, and has progressed by evolution either randomly or by purposive cosmic forces. They claim that man, the end product of this chaotic cosmic evolution, can determine his own conduct moment by moment as he sees fit. Thus the very mode of existence of the world and of man is seen as lawless in principle. At most modern "scientific" man concedes that there are "observed regularities" (formerly called laws of nature), which man may interpret and utilize as best he can. As with evolution itself, so with man and his "self-rule" catastrophic disasters must of necessity occur from time to time. Thus the "great social experiment" of Communism in Russia cost many millions of lives, untold misery, pain and despair, and proved a complete economic failure. The first modern "experiment" in building a new society without God was the French Revolution of 1789. It too destroyed countless innocent lives by deliberate brutal terror, all in the name of utopian "liberty, equality and fraternity." Yet the evolutionist godless utopians are neither repentant over the blood they have shed, nor deterred from trying again and again to organize the world according to their own doctrinaire wishful thinking, lust for power, and hatred of all restraints. The present drive for a one-world state and a one-world religion including all faiths (except biblical Christianity) like its utopian predecessors speaks of the future in high-sounding utopian terms without concrete details and, of course, in complete disregard of the God of the Bible Who commanded all men, and His people in particular, not to have other gods besides Him (Exodus 20:3; James

4:4). The real meat of their program is their fanatical, deluded refusal to submit to the fixed fundamental reality which actually exists due to God's sovereign creative decree "In the beginning." They want to be as gods themselves by creating their own "reality," no matter what the cost to mankind. In promising a man-made paradise they are ushering in a society as near to hell as possible to man, impelled by Satan, who hates God and man created in God's image and likeness, and who is a murderer from the beginning and the father of lies as Jesus Christ says (John 8:44). They might all join together in the song of the Nazis: "We shall march on,/When everything breaks into shards,/For today we own Germany,/Tomorrow the whole world." As George Orwell put it so prophetically in 1984, the true picture of mankind's future under a God-less, lawless one-world government/state is "a boot stomping on a human face--forever."

The God-less utopians are on a collision course with reality. The world, which is the creation of God, can properly function only in accordance with the Creator's "operating manual," His law. If you would reap wheat, you do not sow tares; if you would reap figs, you do not plant thistles. If you would build a house, you must construct it upon a solid foundation. If you would live, you must have air to breathe and food to eat. With regard to government, economics, politics, ethics and morals it is just as true that, as Jesus Christ told the Tempter, "man does not live by bread alone but by every word of God" (Matthew 4:4). The merely utilitarian morality without reference to God by which man thinks he can build a great society has broken down precisely because it was built upon the sand of mere utility. The "useful" is not necessarily the good, and that which men desire is not necessarily desirable. The world is perishing today because most people, deceived by their deceiving leaders, refuse to seek the truly good and the really desirable, God Himself alone (Luke 18:19).

A unified world government/state, born of the ambition of power-seeking elitist leaders (some with great charismatic appeal) and the clamor for "peace and safety" of the common people terrified by today's rampant lawlessness, is now in the making. It is man's most ambitious attempt in world history to be as God and master in a utopian "new age" or "new reality" of his own making. However, because there is only one reality, unalterably established by God's creation in the beginning, the leaders and the people will reap only their own misery and destruction. As Samuel the prophet told the faithless Israelites seeking a king instead of God: "Only fear the LORD, and serve Him in truth with all your heart; for consider what great things He has done for you. But if you still do wickedly, you shall be swept away, both you and your king" (1 Samuel 12:24-25).

References

1. Mike McAlary, *Buddy Boys*, Charter Book Edition, February 1989.
2. Thomas W. Wedge with Robert L. Powers, *The Satan Hunter*, Daring Books, P.O. Box 20050SH, Canton, OH 44701. This is a thoroughly researched book intended for use by law enforcement agencies.

BOOK REVIEW

Arianna Stassinopoulos Huffington, *Picasso, Creator and Destroyer*. New York: First Avon Books Printing, October 1989. 558pp. incl. Preface, Notes on Sources, Bibliography, Acknowledgments, Picture Credits, and Index. Many excellent photos between pp. 288 and 289 (some reproduced inside front cover). Pb., \$4.95.

This outstanding biography of Pablo Picasso (1881-1973), the father of Cubism in modern art, was first published by Simon and Schuster in 1988. The author, born in Greece and married to an American, is a writer, lecturer and broadcaster. She began researching *Picasso* in 1982 after David McCulloch decided not to continue with his own biography on the celebrated painter. After her own book was ready to go to press, Huffington asked McCulloch why he made that decision. "We need monsters in our mythic life," he replied, "but I didn't want one in mine. ... In the end, I didn't want Picasso for my roommate for five years." Huffington was grateful for "a remarkable journey" but notes that "there were many gruesome moments during the last five years when I did envy (McCulloch)" (p.539). In her preface she explains that

I was brought up, like so many of my generation, to see Picasso as the most extraordinary, the most compelling, the most original, the most protean, the most influential, the most seductive and certainly the most idolized artist of the twentieth century. After a day at the massive Picasso retrospective at the Grand Palais in 1980 ...the legend of Picasso, the sorcerer and magician, was confirmed; but buried in admiration, fascination and sheer physical exhaustion, there was an uneasy feeling. Two years after the retrospective I began work on this book. Five years and countless surprises later, the Picasso of legend seemed like the fantasy hero of a collective act of make believe compared with the Picasso I came to know ... The man who appeared to be a towering creative genius one moment turned into a sadistic manipulator the next. What seemed a life guided by burning passions—for painting, for women, for ideas—seemed a moment later the story of a man unable to love, intent on seduction not in the search for love, not even in the desire to possess, but in a compulsion to destroy. "I guess," he said once, "I'll die without ever having loved." It was, in fact, this struggle between the instinct to create and the instinct to destroy that was at the heart of his life, and it is this struggle which is at the heart of this book (pp.9-10).

Picasso craved sex while always vilifying and seeking first to dominate and then to destroy his many women. Huffington believes that in this he was representative of our time, and that "Another profound way in which he mirrored our century was in his deep

ambivalence toward God and the divine. ... He trumpeted his atheism at the same time that he identified with the crucified Christ and returned to this theme in his work during all the great ordeals of his life" (p.12). This ambivalence is amply documented in the book.

All his life Picasso exhibited a deep belief in magic. For example, he "believed that in the wrong hands, his hair trimmings could be used to control him" (p.14, p.424). His magic world view was particularly significant for his Cubist painting style:

Intensely superstitious, he saw the disintegration of form as literal, as having a magical power to affect both his subjects and himself, which is perhaps why he never painted a Cubist self-portrait. Even for (fellow Cubist painter) Braque's portrait, he used a man who resembled him rather than Braque himself as a model. (p.109)

In the first of Picasso's four etchings of *The Blind Minotaur*, really himself in the guise of a mythical monster of antiquity done in the early 1930s, was a small sketch of Picasso's earlier work *The Death of Marat*, upside down and completely crossed out with an X. It again expressed Picasso's primitive belief in the magic power of his art. *The Death of Marat* was about the terror of his own death at the hands of a hostile force—whether that was his wife, his mistress or an evil God. By canceling the action on paper, he was canceling it in his life: "my ... prayer book—the first notes written ... backwards," he wrote, "have the magic effect of reversing evil fate ... because 'all incantations (are) allowed.'" And incantations, whether verbal or visual, had the power to change reality—that was Picasso's magic conviction ... (p.207)

When his erstwhile sculpture teacher Julio Gonzalez died in March 1942, Picasso announced to the sculptor Fenosa "I'm the one who killed him" after Gonzalez' funeral. Perhaps he believed this because he was convinced that he had the power to affect reality; (Fenosa had overheard him, twelve years earlier, saying to himself again and again, 'I am God, I am God ... ') ... Whatever the reason for his overwhelming guilt, he sought to exorcise it through seven paintings on the death of Gonzalez. It was his primitive magical thinking that led him to feel he had killed Gonzalez, and it was through the magic he ascribed to his art that he hoped to expiate his guilt (p.260).

Many other examples of Picasso's magical world view are strewn throughout the book. It is clear that he saw his art as a magic means to destroy the reality that was "really there," which God had created as was taught in the strict Spanish Catholic church of his childhood, and God Himself.

Picasso conceived Cubism during the fall and winter of 1906 upon first seeing Negro statuettes and primitive fetishes. Years later he talked to Andre Malraux of the moment of conception:

All alone in that awful museum ... *Les Demoiselles d'Avignon* (his first Cubist painting which shook the international art world) must have come to me, but not at all because of the forms; because it was my first exorcism-painting ... The masks ... were magic things. The Negro pieces were *intercesseurs*, mediators

... They were against everything--against unknown, threatening spirits. I always looked at fetishes. I understood; I too am against everything. I too believe that everything is unknown, that everything is an enemy! ... all the fetishes were used for the same thing. They were weapons. To help people avoid coming under the influence of spirits again, to help them become independent. They're tools. If we give spirits a form, we become independent. Spirits, the unconscious (people still weren't talking about that very much), emotion--they're all the same thing. I understood why I was a painter. (pp.90-91)

Huffington correctly interprets Picasso's revealing self-disclosure: Everything, the whole of creation, was an enemy, and he was a painter in order to fashion not works of art--he always despised the use of that term--but weapons: defensive weapons against surrendering to the spell of the spirit that fills creation, and weapons of combat against everything outside man, against every emotion of belonging in creation, against nature, human nature, and the God who created it all. "Obviously," he said, "nature has to exist so that we may rape it!" (p.91)

Les Femelles d'Avignon portrays "five horrifying women, prostitutes who repel rather than attract and whose faces are primitive masks that challenge not only society but humanity itself" (p.93). Even Picasso's admirers were horrified, but continued to promote him. Adulation of Picasso became the fashion among critics and in academia, and multiplied when he, always of left-wing persuasion, officially joined the Communist Party on October 5, 1944, shortly after the liberation of Paris from Nazi occupation. He served Party propaganda for many years even though his art was not in agreement with "Stalinist realism." Perhaps his greatest service to Communism came at the Second World Peace Congress in Paris on April 19, 1948 when Louis Aragon

picked a marvelous lithograph of a pigeon Picasso had completed at the beginning of January, declared it a dove and turned it into the poster of peace. ... by five o'clock that afternoon, the poster appeared all over Paris. From there, the dove flew around five continents, and Picasso became for millions the world over the man of the dove, the man of peace. "Poor old Aragon," Picasso chuckled as soon as Aragon had left his studio. "He doesn't know anything about pigeons. And as for the gentle dove, what a myth that is! There's no crueler animal. I had some here and they pecked a poor little pigeon to death because they didn't like it. They pecked its eyes out, then pulled it to pieces. It was horrible. How's that for a symbol of Peace?"

"This famous Picasso," wrote (Helene) Parmelin, "did the dove of peace for the Peace Movement. There was the international power of the title. There was the power of art ... and there was audacity. There was the power of his fame and celebrity." And there was, above all, the power of myth that transformed a man at war with the uni-

verse into "the man of peace"--and a cantankerous bird into the symbol of peace. (p.348)

Behind the myth was Picasso the sadist who spoke of himself as king and God from his early youth, exploited his self-sacrificing father and his family without ever showing gratitude, lorded it over his friends to whom he was unfailingly disloyal in their time of need, and who sought out his many women only in order to gratify his sexual gluttony, to physically and spiritually torment and degrade them and to turn them, in Huffington's apt words, from goddesses into doormats. His dastardly treatment of his legitimate son and his three illegitimate children is extensively documented. The impact of his personal life and views upon his art is amply made clear by chronological tracing and by the appearance of the people around him in his works, strikingly shown in the book's photographs. His mistresses especially were often portrayed in grotesquely distorted and hateful ways, as for example Dora Maar, a beautiful, bright young intellectual whom Picasso reduced to a nervous breakdown precariously overcome only by years of treatment. He painted her as a monstrous Cubist "Weeping Woman." His son Paulo died of cirrhosis of the liver due to drug and alcohol abuse. Barred from his funeral on April 10, 1973, Paulo's son and Picasso's namesake Pablito drank a container of potassium chloride bleach, completely destroying his digestive organs; he died after three months of starvation. Picasso's long-time "secret mistress" Marie-Therese Walter, the mother of his daughter Maya, hanged herself four years after his death. Jacqueline (Roque), his servant girl, mistress and finally his second wife, shot herself to death in the morning of October 15, 1986.

Only one of his women, Francoise Gilot, over forty years younger than he, the mother of his illegitimate children Claude and Paloma, an artist in her own right and now the wife of Dr. Jonas Salk of polio vaccine and "New Age" fame, escaped his sadistic, manipulative and perverse clutches with her personal integrity still relatively intact by leaving him after years of degradation. When her father offered her emotional and financial support to extricate herself from her sick entanglement, she also found the insight to understand why she had entered it in the first place: "There is no question that when I decided to go and live with Pablo, mixed with my love and my admiration for him was a strong desire to rebel against my bourgeois upbringing, to destroy once and for all my father's authority over me" (p.371). When she considered leaving Picasso, he laughed, "Nobody leaves a man like me" (p.382).

When she finally did, his wrath was unappeasable, as was that of his admiring entourage. He hated everyone who did not slavishly bow down to him, including fellow artists and art critics. Yet some rejected him, for example Alberto Giacometti, who always hated Picasso the man and said of Picasso the artist: "Picasso is altogether bad, completely beside the point from the beginning except for Cubist period and even that misunderstood. ... Ugly. Old-fashioned vulgar without sensitivity horrible in color or non-color. *Very bad painter once and for all*" (p.375). Marc Chagall said, "What a genius, that Picasso ... It's a pity he doesn't paint" (ibid.).

Picasso always half respected, half hated Henri Matisse, and was furious when Matisse agreed to design a Dominican chapel and even to underwrite its cost. Picasso told the journalist Helene Parmelin that "Truth cannot exist. ... Truth does not exist" (p.339). Yet this nihilism, compulsively fought by his enormous production of artistic works (nearly 50,000 were catalogued when his estate, amounting to at least \$260 million, was settled in September 1977), brought him to existential despair as it had Nietzsche, his favorite philosopher. His last self-portrait, done on June 30, 1972, "was the fact of frozen anguish and primordial horror held next to the mask that he had worn for so long and that had fooled so many" (p.465); that nightmarish last self-portrait is photographically reproduced in the book. Picasso set out to destroy God and His creation by his magic "art"; this portrait shows that he ended by destroying himself.

--Reviewed by Ellen Myers

POETRY

Consider The Stars

Consider the stars of the morning,
Billions of light years away,
All given names by their Maker,
Who placed them in orbit to stay.

Not one ever loses its pathway,
Maintained by omnipotent skill,
For God is their source and their master--
They gladly respond to His will.

The sense of remoteness and distance,
Such vastness and power to disclose,
Dissolves any manmade allusions,
His grasshopper role to expose.

How mighty You are, O great Father,
Our little worlds fade out of view,
For as we consider Your glory,
All majesty centers on You.

Viola Jacobson Berg

What Is This Mighty Planet

What is this mighty planet
To the Maker of it all --
A favorite, handy footstool,
A spinning, blue-green ball?

He sits above Earth's circle
And stretches out the skies;
Secure, He rests above it,
Its path to synchronize...

Earth's teeming millions stirring,
As ants, to crawl and plod...
Look up, you earthbound creatures --
Look up, behold your God!

Viola Jacobson Berg

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2. All basic types of living things, including man, were made by direct creative acts of God during the Creation Week described in Genesis. Whatever biological changes have occurred since Creation Week have accomplished only changes within the original created kinds.
3. The great Flood described in Genesis, commonly referred to as the Noachian Flood, was an historic event worldwide in its extent and effect.
4. We are an organization of Christian men and women who accept Jesus Christ as our Lord and Saviour. The account of the special creation of Adam and Eve as one man and woman in the image of God and their subsequent fall into sin is the basis for our belief in the necessity of a Saviour for all mankind. Therefore, salvation can come only through accepting Jesus Christ as our Saviour.

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